CHILD STUDY

FAMILY RELATIONSHIPS

The Family, Its Development and Meaning

By Ernest R. Groves

The Dynamics of Family Relationships

By Elton Mayo

Parental Ideals in the Guidance of Youth

By Anna Garlin Spencer

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Child Study Association of America

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509 West 121st Street, New York City

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Of CHILD STUDY, published monthly, October through May, at New York, N. Y., for April 1, 1927.

State of New York, County of N. Y. } ss.

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ADOLPH G. SEILER, Notary Public, N. Y.
(My commission expires March 30, 1928.)

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The Family, Its Development and Meaning*

By Ernest R. Groves

THE science of anthropology has shown us that from the very simplest primitive society to the present complex social organization the family has been constantly changing and has, over long periods of time, adapted itself to social conditions. In the early stages of society family life was entirely subordinated to the tribal interests of the small society in which the family functioned. Today every department of family life still shows this influence of what is supposed to be the welfare of the group rather than the individual family. Thus family life shows the pressure that is constantly put upon it by social convention, by public opinion, and by legislation.

In our theories today many of us are influenced by this old notion that the business of the family is social and that it should be subordinated to the general welfare of what we now call "society." In our practices, however, we have largely given up this notion. In place of the idea that the family should function for the welfare of the group as a whole is coming the notion that the business of the family is to satisfy its members. We interpret life in terms of pleasure. We think of pleasure as the content of wholesome living. We do not recognize that hardship or sacrifice or denial are normal things. We say today that family life should cater to and give human happiness to its members. Any sort of coercion, any sort of oppression, comes less and less to be included in our concept of family life.

But it is difficult for the family to satisfy human desire that has become conscious of its demands and determined to have them satisfied, especially if the family is simply a compromise between human desires and long established social contradictions which remain as pressure on individual members. So we have necessarily in the transference from one type of family to the other a period of discontent, disorder, experimentation, restlessness and failure—as well as of the highest possible success that has ever been had in family experience. Our new thinking pushes the testing of marriage to a higher level and if it brings a larger amount of discontent, or apparently does, that is simply because it is striving to do a finer thing than it has ever done in the past. If there is something inherently wrong with our form of marriage, then it must change; nothing in human experience can keep it where it is. Religion, legislation, morality—none of these influences will have the slightest success in trying to hold marriage as something that is contrary to human need and human desire.

The individual says frankly to the family: "If you want me to have any real interest in family life you must satisfy my desires." That attitude has gone from husband to wife and finally to child. The child makes this same insistent demand upon the parent and the parent must give him satisfaction or the family life dissolves so far as the child is concerned, and loses the child's interest. He finds elsewhere something that supplants the family life. Thus all three—father, mother and child—are largely committed to the idea of making the family life function in terms of human satisfaction. As they come together around a focal point of interest (for the center of family life is just that—a point of interest around which different members revolve), they find that in their interplay with one another they are expressing themselves in three different ways: First, some of them are constantly feeling the urge to *suppress* their desires; again, others are

*From an address at the Institute on Parental Education, New York City, January 26, 1927.

finding themselves in *conflict* in their effort to satisfy their desires; and at the same time, others are trying to *consolidate* their desires. The larger the family the more constantly are these processes going on.

In the old days it was largely the business of the wife and the child to suppress their desires. The wife had to find her expression through her husband, the child through the wishes of the parents. But today the husband, the wife and the child find themselves frequently trying to suppress some legitimate and powerful desire that cannot be satisfied at a particular time. This suppression is a test of the value which that individual finds in family life.

The second process is conflict. Where the suppression does not take place, and interests are different, as they necessarily have to be from time to time, there is a clash of desires. Out of that eventually comes, perhaps, the suppression of desires on the part of one of the members, but before that happens there is conflict. In the old days the conflict was largely automatic in its results: the clash occurred; then came the edict of obedience; and that was followed immediately by suppression. The child had to take its proper place, and then, on a little higher level, the wife had to take her proper place, and on the highest level of all the husband took his place.

Today, however, the clash is one in which the child normally has just as much chance to make disturbance as has the father. If the father tries to build up an atmosphere of the old sort by which he can suppress the child's desire, he finds he has lost the family, to the extent that he has been successful. When this happens the child too often comes to think of the family only as a necessary evil to be temporarily endured until he is able to free himself. It is amazing how early the child's self-expression begins to clash in normal family life, and how hard it is for the father particularly to believe that this is a normal thing. The father finds it easier to think the atmosphere of his childhood can be brought back again into his present-day life, and he tries to solve the whole problem by pressure of one sort or another—by appealing for obedience or forceful discipline.

The third process that is always going on in the family life is consolidation. Where two interests are in conflict, the suppression of one or dominance of the other may be averted by consolidation. Of course it is not easy for two conflicting interests to consolidate. There has to be some compromise. But when the family realizes that father, mother and child can have fundamentally the same interests, it is possible for all three to unite in their major concerns.

This does not mean that the normal family should not have conflict or suppression. Both of these are normal. But the finest result of the family life shows itself in consolidation. If the husband and wife are so different that they cannot consolidate their interests, then the family is inharmonious from the beginning. In such cases marriage failure shows itself almost at the start. We can prophesy rather accurately that certain individuals will not consolidate their interests because they have no harmonizing desires other than purely physical desire which, by itself, is not sufficient to give permanent consolidation. As parents it is our business, therefore, to try to make it impossible for our children to be attracted physically by persons with whom they have not enough common interest psychically, socially or morally to consolidate.

In this interplay of suppression, conflict, and consolidation of human desire, we find other influences which operate that make our situation much more complicated than I have so far discussed. One of these influences is the effect of experiences outside the family life. In the old days it made very little difference that the wife's experiences were so vastly different from the husband's. The family life was standardized to the man's desires. Today, however, every family life shows, so far as husband and wife are concerned, the significance of outside contacts. If the man's contacts are widely different from the woman's, the clash is increased. If there are more harmonious experiences outside family life, and if the woman's life is not largely within the family content, but, like the husband's, is partly outside, then the clashings are less and the consolidations are more. There can be no doubt that the motion of the family today is toward a greater amount of common life experience on the part of both husband and wife, and we must standardize our family life to this situation. We must recognize that women today will not be devoted entirely to their children; in some way they will find outside life contacts, and if this is recognized as a normal thing, if the man adjusts himself to it, then the family life is richer and safer.

Another contributing influence that makes some difficulty for us in family interplay is the assumption on the part of some member of the family,

of a particular role or personality expression. For example, we still teach our girls a certain type of motherhood attitude, and some of them, when they marry, automatically attempt to maintain that. The young wife thinks, perhaps, that she ought to have a certain attitude toward her children. If she cannot honestly have that attitude perhaps she feels that she should give up her own preferences. Motherhood, she has been taught, is sacrificial, and her false assumption influences the family interplay around the focal point of common interest.

Let us take another example. Suppose the husband has grown up with the notion that once he is married he is a sort of monarch, as his father was. Once the courtship period has ceased, foolishness is put aside and now the command is well established. On the first occasion of clashing, the personality attitude he is dramatically trying to carry out controls his processes. He reacts emotionally rather than with judgment. Now is the time for him to show that he is the head of the family! If he does not show it now, when can he? He tries to show it and loses all his power.

The father today must realize also that if he is going to have a family life he must contribute more to it than his father did. He must overcome the traditional notion that it is his wife's business to maintain a family and realize that, to a large extent, he must contribute to it himself. Modern family life cannot be established on the basis of a mother's contribution. In other days all that the father needed to contribute was money and authority, but now besides money and authority he must contribute time and sympathy, and to a certain extent assistance. Children must be brought up by both fathers and mothers or they cannot be safely prepared for life.

Let us consider the wife and see what is happening to her: The outstanding thing that everybody notices is that she has decreased her concentration on family life, and has increased her contacts with outside life. Instead of daydreaming about life she is experiencing actual conditions.

The child also must receive some interpretation in this interplay of personality around the focal point of common interest. He is forced to recognize constantly the difference between adjusting himself to demands of father and mother in a way that will satisfy his human desires, and the easier adjustment to outside interests in a way that will satisfy his human desires. This conflict is sharpened in the family life that is not sympathetic or fails to see the enormous social changes that have taken place. In so far as either father or mother attempts to hold a child to the old type of family life, to that very extent this disturbance is increased. It is very sad that out of this conflict often comes the necessity of the child's choosing between satisfying his honest desires and repudiating family life. He does not make this choice willingly. When he chooses a complete departure from the family life, when he goes from it in his heart of hearts absolutely, it is not easy for him. When, however, the family is sensitive to the outside situation and adjusts itself to the modern current, this sharp conflict does not come about and the child does not feel compelled to repudiate family life in order to gain self-expression. Father and mother recognize that this is a new individual who must have his own way of living. They are cautious in their demands; they are not over-dogmatic even in their principles; they give him the fundamental ideas of life and leave him to find out from actual experience how to make his own adjustments.

The last outstanding thing we must consider with reference to the child is the ease with which he detaches himself from affection. We are all familiar with the fact that, in savage society, there came a certain time, particularly in the case of the boy, when he was snatched out of the family and never went back. This ceremony performed an enormous social function, for it safeguarded the interests of the tribe. It was the process by which the family was subordinated to the tribe. Today, however, the child himself drifts gradually away from the family life and detaches himself from its affection. He loves his parents and feels their love, but he also feels the danger of that love. He recognizes that it is not entirely trustworthy and that he must not be enslaved by it. He can appreciate family affection and respond to it, but on certain points he must use his own judgment with reference to life without being coerced by it.

Therefore though we are not ourselves wise enough to let our child graduate from our family circle, life today is doing for us in a measure, what society did for the savage. It is detaching our child gradually from the pressure of affection. We, as parents, can only release him and offer him an equality of fellowship with no coercion. That, I rather think, is the highest type of love—hard to attain but not impossible.

The Dynamics of Family Relationships*

By Elton Mayo

DISCUSSION of family relationships cannot be based merely upon psychiatric case work. If the family were a unit in terms of which the society could be accurately described —the family, the microcosm, the society, the macrocosm—this would no doubt be possible. But such a view, though still widely popular, is contrary to all the findings of anthropology. Complex societies do not develop from simple family situations, nor is it true that any society has ever been a mere atomic collocation of families.

"The dynamics of family relationships" can best be generalized as a study of the relation between an older and a younger generation. If the problem be thus conceived, then study of the family becomes important as study of a critical point in a general social situation. For the family is the point at which issues between the generations arise and are fought to a conclusion.

Psychiatrists point out that individuals who have come from happy homes, who have worked and played with other children, do not have neurotic difficulties in adolescence or adulthood. It is therefore well for an individual to establish in early infancy and childhood a sufficiently normal relation with his family and with the social world beyond his family circle. One finds parents, especially in modern cities, who are intelligent but overcareful. Such parents in their anxiety to guard children from possibly undesirable contacts sometimes prevent the achievement of an ordinary relation with the social world. In such instances the intrafamilial relation is itself disturbed, and abnormal situations result.

The child very early accepts the family situation, more or less as an existent whole. It is apparently with a minimum of "taking notice" or attention that the infant comes to assign a significance to parents, teachers and other children in the social world of his limited knowledge. But this first knowledge is insufficient; these interrelations all have to be re-thought. Since the child always has difficulty in "socializing his thinking" it is advisable that the world of his early experience should be well-ordered and not over-complex. The infant can be helped to attend, to make new discriminations; but his revery thinking can be done by himself alone. By the latter means only can his major preoccupations be transformed from egocentric and incommunicable "puzzling" to lucid and communicable logic. In the period when he is thus "socializing his thinking" and slowly acquiring logical process it is consequently important that the situation about him should never threaten to develop any species of chaos. Any such development inspires terror, general distrust and tends to drive the infant back towards unsocial and "pre-logical" preoccupation.

There are upon the whole two types of obsessive situation. The one type derives from unhappy homes or from institutions that have failed to provide the surroundings appropriate to infancy. These cases are often most difficult to handle because the obsessive preoccupations reach far back into the individual's past and are, at the first approach, incommunicable or largely so. The other type derives often from happy and apparently normal home surroundings, but of the too-sheltered variety described above. These cases are more easily helped, because their obsessive difficulties are already logical and have been for the most part clearly expressed. Here the obsession is due to a logic that has ceased to develop, that has become a compulsion, rather than to a more primitive terror and distrust of the universe.

What then is the problem of the dynamic or developing relationship within the family? One might summarize in tentative fashion under two main headings. In the first place, it is the duty of the parent to assure to the infant a background of that affection and stability which engenders a feeling of security. The alternative to this security in the mind of the child is terror and black magic—which is not a satisfactory basis for logic and understanding. In the second place, it is important that parents should be able to formulate their own preoccupations in terms more intelligent than false antitheses. Where the parents are preoccupied with absurd good-bad or authority-repudiation antitheses, it is not likely that the children will altogether escape obsession. This latter is, perhaps, the major problem of our time, though to some extent it has always been the issue. But in these days of family isolation consequent upon the loss of social forms, the issue is possibly more critical.

*From an address at the Institute on Parental Education, New York City, January 27, 1927.

Parental Ideals in the Guidance of Youth*

By Anna Garlin Spencer

IT is significant that in the title chosen for this address, neither the word "authority" nor the word "discipline" appear. Instead, the words "ideals" and "guidance" seem to express more suitably our modern conception of the diminished power of the parent. There are many who doubt that parental influence of youth still exists. I, however, am very willing to accept the challenge of showing at least three things that are still left to parental influence and guidance.

The first is affection, love—partial and limited in its inception, in its progress and in its work. The child needs, most of all, a sense of security in this new world to which he has come, a sense of safety that casts out fear, a sense of belonging. He needs to have close to him someone who, to his childish mind, exists solely for the purpose of reassuring him from hour to hour that he is wanted and has a place.

We are told that the child today is very easily detached, emotionally, from the parents. That may mean something good. It may, and more often does, mean something dangerous. I think that no one can see the effect upon childhood and youth of modern circumstances and environment in the general social life, without feeling that the average child is detached too early from the parental and filial affections which have been safeguards in the past. The child who is detached from one circle of affectional interest before he has become sufficiently developed to sense and consciously react to another and wider form of affectional interest, loses something necessary to his full development. What we need is to apply our new ideas of the stimulation and direction of emotion to this relationship.

The second thing that parents can give their children, whether they are educators or not, is an example. Actually it is true that what a parent is, contributes something of the most vital significance and importance to the child's life,—not what a parent pretends to be, because a child always understands the difference between reality and pretense—but what a parent really is! Of this thing the parent may be sure: that if he cultivates in himself any great qualities of nobility, of truthfulness, of sacrifice of the lower to the higher, he will be making a pattern of conduct in the child's consciousness. The child may not know it; the parent may never get a reaction which is clear in expression, but it is there. Then, too, the child wants to feel that his parents are superior. At first the child brags that his father is strong enough to "lick" anybody in the block, and later he has some ideal of his parent's intellectual supremacy. Finally, perhaps, (such is the frailty of human nature) there is nothing left for the grown-up child to revere in his parents but some moral excellence; but that moral excellence will remain for him as a permanent interpretation of the best things in human life. Thus we, as parents, are not restricted to the lines of purely educational science and art; for, if we use life wisely and well, we can give this gift of affection and this gift of our own personality, which will be a permanent endowment for our children.

The third point that I wish to discuss concerns the influence of religion. Here I wish to protest against the inference that religion is altogether a primitive expression and that as we develop, we leave religion fixed and static, and go on in some other freer line.

What is religion? It is the organized expression of the idealism of man! It may become, in the case of the parents that I have indicated, who give freely of affection to their children as the first basis of the absence of fear and the sense of security, the influence of a noble life. It may be also that today, in normal existence, we may find a type of organized idealism which will not be static, which will not belong to the past, which will not be wedded to superstition, but which will be marching along in the forefront of the highest educational and ethical ideals.

Therefore, my last word is that we are now facing two movements. They began far apart; they are coalescing. To conscious souls, they are already united. The one is a new idea of religion. The other is a new idea of education. We can no longer countenance a continual separation of those two things, when they have come, by the natural process of human growth, so closely together. "Education is a process in the spiritual evolution of the race." Today this process to be highly effective demands a religious motivation, an ideal consciously held and ardently followed in conduct.

*From an address at the Institute on Parental Education, New York City, January 28, 1927.

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The Individual within the Family

HUMAN beings use their ideals in two ways: they either set them up as changing goals which invite renewed endeavor, or they allow their ideals to serve as protective coverings over facts difficult to face. Most of us today worship an ideal of "family relationships," which belongs to the latter type. It is an ideal which lives on, entirely apart from the actual conditions of daily family life, and one from which the inspiring power has long since gone. As a result of the false standard thus set up, the individual member of the family, finding his own experience out of accord with the accepted ideal, suffers a feeling of personal futility, insufficiency, or, more acutely, a sense of guilt and wrongdoing.

It is only by candid recognition of individual personality differences within the family and through the free play of these personality trends and traits, that a genuine unity in family relationships finds a sure foundation. Ties of birth do not exclude variation, nor do the years of close association in family life obliterate personal differences. Whenever such differences seem to have disappeared, we find that they have only been crowded out of sight by a sometimes disastrous attempt at conformity.

The expectations of father and mother, based on their own longings and conceptions, will rarely be fulfilled by the separate being who is their child, nor will their experience with any one of their offspring find its counterpart in another. Yet, despite the obviousness of these facts, parents continue to expect the same achievement in one child as in the other, and fall into comparisons injurious to both children. They magnify the qualities and capacities of that child whose success is more quickly apparent or whose bent comes closer to their own ideals and aspirations—the child in whom they see themselves most nearly repeated. By implication, if not by more direct means, they depreciate the attainments of the other child, whose potentialities they do not value and, therefore, do not see.

Thus there is often built up that subtle rivalry which manifests itself in a narrow superiority on the part of one child and an embittered inferiority in the other. Affection, trust, generous competition which accepts the qualities and accomplishments of others—so important for life's later relationships—are denied their opportunity for growth. Distrust, fear and hatred take the place of constructive characteristics. This reality sadly contradicts the traditional ideal of the family. It is essential, therefore, that parents seek out and cultivate the capacities which each child possesses, for it is only out of these native differences that a genuine, functioning family situation is built up.

Luncheon Well Attended

ALMOST four hundred people, members of affiliated child study groups in New York City and vicinity, attended the luncheon held at the Hotel Astor on April 6th. Groups of long standing as well as those recently organized were represented.

The program of entertainment consisted of several short sketches. One presented humorously the original child study group of 1890. Another depicted in three brief acts child training through the ages. The program was arranged and acted by a committee of study group members.

Conference at Toronto

THE World's Federation of Education Associations will hold its second Biennial Conference August 7th-12th, 1927, at the University of Toronto, Toronto, Canada. The Child Study Association of America will be represented by its director, Mrs. Sidonie M. Gruenberg.

Contributors to This Issue

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Child Study Activities

New Attitudes on Sex

ON Wednesday evening, April 20th, at 8:30, Dr. E. Van Norman Emery, Director of the Child Guidance Clinic of Los Angeles, addressed members of the Child Study Association and their guests on the subject: "Revising Our Attitudes toward Sex."

"While man has survived through the ages because of his ability to adapt himself and to adjust to the forces of nature," said Dr. Emery, "human nature is loath to outgrow primitive attitudes." Today, however, sex standards are changing and out of the present chaos new standards will be evolved. The younger generation is directed less by its emotions than by its intelligence. The child's sex interest, therefore, should be anticipated and met intelligently. Too often sex conflict in children is due to unwholesome parental attitudes. Parents must cast off their prejudices and preconceived notions; they must revise their attitudes and gain the necessary information to give their children sex instruction honestly and frankly.

Punishment to overcome masturbation is distinctly harmful and produces great unhappiness. The child's sex behavior should be directed and guided instead of throttled. Uncontrolled fear of sex produces perversions and reactions undesirable from biological and social viewpoints. The conflict between sex desire and social control has become a difficult problem because of our present economic structure. The probability of future regulation and control of the process of reproduction is bound to have a significant effect on this situation.

Art Education

AN exhibition of designs and drawings made by children from three to ten years of age in the School of the Parents Education Association in Palestine was held during April at the New Gallery, in New York City. Members of the Child Study Association attended the exhibition on April 18th, when Deborah Kallen, principal and founder of the school, spoke on "Art Education."

Miss Kallen emphasized the fact that these drawings were true expressions of the children's own thoughts and feelings and not the result of specialized art training. It is her theory that art education is a part of general development in the child's life.

Rhythm in the Life of the Child

"RHYTHM, Coordination and Personality" was the subject of a conference at Headquarters, Wednesday afternoon, March 30th, at which Ruth Doing, Head of the Ruth Doing School of Rhythmics and teacher in many progressive schools, spoke. Demonstrations of rhythmic exercises and dancing were given by members of her classes.

"Rhythm in its larger sense strikes at the very roots of society," said Miss Doing; "we must furnish an environment where the child can have opportunity for exercise of his rhythmic function every day." Rhythmic activity is best carried on in a quiet place where there is space and freedom. This is as vital as academic subjects, and should be a part of the school curriculum.

Coordination is a weapon of defense for the child against the encroachment of civilization. The exercises given to adults are what the child does naturally when he is healthy and coordinated.

Many undesirable behavior problems can be broken up and replaced by harmonious rhythms which are part of one's whole life and not only connected with music and dancing. It is for us to supply the child with activities that will foster his natural coordination and unconsciousness of self.

With this issue CHILD STUDY suspends publication for the summer.

The subject of the October issue will be:

RELIGIOUS EDUCATION *of* CHILDREN

THE past year has seen a doubling in the circulation of the magazine. From the small bulletin of three years ago it has grown into a magazine of international circulation, now totaling over five thousand. Readers are urged to send to the editors names of interested persons who may want to keep in touch with latest findings in child psychology. Sample copies of CHILD STUDY will be sent on request.

Please notify the office promptly of any change of address, as the post office does not forward second class mail.

Family Attitudes

Based on the Minutes of a Child Study Group

Sources:

Flügel, J. C.—"Psychoanalytic Study of the Family." Chap. V. International Psychoanalytic Press, 1921.

Van Waters, Miriam.—"Parents in a Changing World." Survey, November 1, 1926.

THE functioning of the family to-day depends on the natural unity of its members rather than on efforts to enforce traditional family obligations. Consideration, one for the other, in the family group, is a prerequisite for individual growth and development of the personalities constituting the family unit.

Dr. Van Waters suggests that the tendency of youth to differ from parents is one of the formative forces that make for social growth if constructively stimulated and guided. This does not mean that we are to discard discipline and leave youth to solve its problems unaided—but that a new discipline must evolve which shall be wholesome and desirable.

She points out that parents, by their failure to understand and safeguard the child's personality, often foster jealousies, excessive pugnacity, and a sense of defeat and inferiority. The too anxious parent who leaves the child no privacy, the too efficient parent who gives the child no share in the responsibilities of the home, the unimaginative parent whose monotonous routine does not provide for stimulating pursuits and projects —all these are ignoring the needs of the child's developing personality, and forcing the child to find refuge in flight, prematurely, into the adult world.

In discussing "The Family and the Growth of Individual Personality," Dr. Flügel states that normal development involves a gradual emergence from a condition of dependence on parental authority and care to one in which the individual is dependent upon his own efforts and his own judgment. The two main aspects of this process of development are—first, the fulfillment of the individual's aims and desires, and second, the transition from dependence upon others to dependence upon self. Subservience to the will and opinion of others is a necessary and natural condition of early childhood, but the successful development of mind and character demands a gradually increasing degree of autonomy in both thought and conduct.

The author points out the need for balance between too great dependence on parental guidance and the opposite danger—a too rapid or too complete emancipation from parental authority. Such emancipation is not natural in the child's development but might come about as a reaction against a too insistent or despotic use of parental power. While a too close reliance on the ideals, standards, conventions and protective power of the family circle may hinder initiative and originality, on the other hand a too sudden or too complete revolt from the parental guidance and tradition may produce a bias against and disrespect for authority and convention. Such an attitude will tend to prevent use and enjoyment of the experience of the past and orderly cooperation in the social life of the present.

Discussion:

How to stop incessant quarrelling between a brother and sister 15 and 11 years of age, respectively, was a question asked by one member. These children, she said, cannot be in a room together without friction. It was felt that some quarrelling between children of these ages and of different sexes must be expected, especially since the boy is at a crucial age of transition from boy to man. Excessive irritation may, however, indicate some real maladjustment. Keeping them apart, or sending one or the other to camp or boarding school would be only a temporary respite and no solution. It was suggested that perhaps they have been thrown together too much. Emotional and age differences should be allowed for in arranging for their activities. The need of each for privacy—for a place of his own to have his own friends and pursue his own interests—must be respected.

Another problem aroused much discussion. A professionally employed mother whose fourteen-year-old daughter is in a country day school, devotes her week-ends to the child, and expects the girl to find sufficient pleasure in merely being with her parents, without any formal plan for week-end entertainment or activities.

The group felt that at that age the child needs a group of her own friends more than she needs adult companionship. She will not be satisfied to

remain at home unless she finds some attraction there—some home project that can be pleasurably carried out together. The parents have failed to understand this situation. They have taken the arbitrary attitude that since they have heretofore adjusted their lives to the child, they may now expect her to adjust her life to theirs. It was pointed out that while the child at fourteen still needs guidance and care from her parents, she is an individual with her own developing needs, tastes and interests. By showing sympathetic interest in her activities, the parents would encourage her to confide in them. This will go far toward developing the feeling of satisfaction in their companionship which they crave.

Study Groups in Parents Associations

STUDY groups are being developed with increasing interest in the Parents Associations of public schools in New York City, through the cooperation of the Child Study Association of America with the United Parents Associations. That this cooperation has crystallized a hitherto inarticulate demand is revealed by the rapid growth of the work in the two years in which the plan has been in operation. During the first year fifteen single talks were requested by parent associations, and supplied through the Speakers Bureau of the Child Study Association. This demand was doubled in the second year, when thirty child study talks were asked for. As these requests came from sixteen organizations, it is evident that in almost every case the speaker was asked to return for a second talk. Series of more than two talks have been given to seven mothers' clubs, while in one school in Brooklyn the parents' association has formed a regular study group and affiliated itself with the Child Study Association of America. In Staten Island also the interest of parents has resulted in the formation of two new groups this year, under the chairmanship of Mrs. Adele Wehmeyer and Mrs. Rollin Lynde Hartt, respectively.

Thus within the short space of two school years, child study has come to be widely accepted as an integral part of the work of parent associations in New York City.

"Child Study" for Camp Parents

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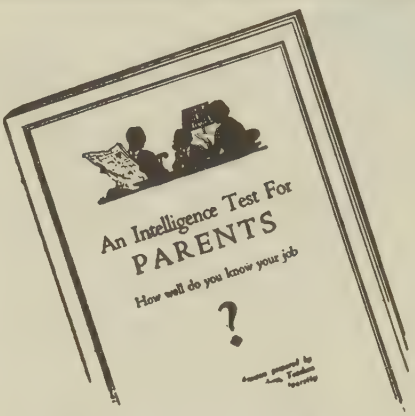

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BOOK REVIEWS

Many Views on Marriage

The Book of Marriage. Count Hermann Keyserling and others. Harcourt, Brace & Co., 1926. 512 pages. $5.00.

Marriage, today, in most civilized countries presents a problem worthy of much study and thought on the part of intelligent people. Much of the tradition surrounding marriage is freely being discarded while new principles have not yet been formulated to fit the new conditions of modern life. Our young people, especially, are sadly in need of some guidance on this most difficult and fundamental of human relationships. It does not seem wise to leave the solution of this question entirely to the haphazard experimentation and to the whims of adventurous, inexperienced youth.

Count Keyserling's "BOOK OF MARRIAGE" is a valuable and timely contribution to the thought of this subject. The twenty-four chapters written by men and women of note, represent various points of view. They approach the marriage question from many angles. Thus we find such titles as "The Genesis of Marriage," "Romantic Marriage," "Marriage as a Psychological Relation," "Marriage as a Task," "The Indian Ideal of Marriage," "The Chinese Ideal of Marriage," "Marriage as a Fetter," "Marriage as Fulfillment," etc.

In his introductory chapter, "The Correct Statement of the Marriage Problem," Count Keyserling approaches marriage from the personal standpoint. He considers marriage not only as a necessary social institution but also as an aid to the realization of a personal ideal. In marriage, he says, "one finds all the necessary forms of experience or "tension" which help man to become a more differentiated and therefore a higher type of individual. Marriage is an adventure, hazardous and full of hardship and suffering but it is a necessary adventure, for in marriage man experiences biological, ethical and spiritual fulfillment."

In order to realize this high personal ideal it is necessary that the individuals who marry choose their mates with great intelligence as to the fitness of each to the other. In a separate chapter, "The Choice of Partners," Count Keyserling goes into greater detail on this subject.

To Rabindranath Tagore the social aspect of marriage is the important one. Jacob Wassermann in his chapter on "Bourgeois Marriage," discussing the condition found among this large group, says, "Anything is preferable to what is at present termed marriage. All restrictions regarding the choice of a mate should be removed. Neither men nor women should be hindered by moral odium—or by considerations of virtue, from testing and experiencing all the different forms of phenomena and adventure which exist in their desires and imagination." Wassermann believes that "in every person there is an inherent desire to attain balance or equilibrium," and so he hopes that we shall probably find eventually a better mode of life between the sexes. In her chapter on "Marriage in the New World," Beatrice M. Hinkle pictures the unrest and discontent of the emancipated married woman in the United States today. Everywhere we see the evidence of the struggle for more personal freedom on the part of women, and very often the failure of men to understand and adjust themselves to the new conditions.

It is difficult in a short review of a book so significant and stimulating to do justice to its many important contributions on the subject. Let us hope that many other thinkers, scientists,

psychologists, philosophers and sociologists will follow Count Keyserling's lead in attempting to guide men and women of our generation toward a better adjustment in the most important and fundamental of social institutions.

AUGUSTA S. DUBLIN.

A Study of Juvenile Delinquency

Delinquents and Criminals. Their Making and Unmaking—Studies in Two American Cities. By William Healy, M.D., and Augusta F. Bronner, Ph.D. The Macmillan Company, 1926. $3.50.

THE gain to science from the long association of Dr. Healy and Dr. Bronner is clearly demonstrated in their latest contribution. This volume reports on their attempt to measure the effectiveness of methods of treatment applied by courts and institutions to juvenile delinquents.

It is the first effort of scientists, using strictly scientific methods, to evaluate success and failure in this field. The findings carry unusual weight because of the large number of records available and the fact that the data have been assembled over a period of some seventeen years by the same individuals or persons working under their direction. Thus the data were recorded in comparable form and the personal factors in diagnosis remained the same,—an enormous aid to achieving statistical accuracy.

The percentage of failure reported is high: 50 per cent in Chicago, 21 per cent in Boston. This finding is no surprise to those who know the handicaps under which courts and institutions labor. Statisticians have long questioned the validity of the tables in some published reports which claim a high percentage of success as a result of correctional treatment. Dr. Healy and Dr. Bronner have substituted fact for opinion so far as their own cases in Chicago and Boston are concerned.

If either result stood alone it would be most discouraging. Taken together, the percentages show conclusively that it is not necessary to fail in so large a number of instances. Boston cuts Chicago's percentage more than half. How? In reply I would refer you to those pages in which conditions and methods of court and social work in Boston are contrasted with those prevailing in Chicago seventeen years ago. If you ask, further, why even 21 per cent need be failures, turn to the final chapter and see for yourself what Dr. Healy and Dr. Bronner, after seventeen years of experience with juvenile delinquents, would recommend. Theirs is a program of treatment and prevention which is indeed "hard-headed, entirely practical but scientific—far-seeing and far-reaching."

All who are concerned with delinquent or potentially delinquent children will find here much valuable suggestion.

MABEL BROWN ELLIS.

Dr. Groves Surveys the Family

Social Problems of the Family. By Ernest R. Groves. J. B. Lippincott Company, 1927. 314 pages. $2.50.

This latest book by Dr. Groves is a significant study of family relationships. He considers the family as a human relationship ever in process of adjustment to the needs of both the individual and the group, sensitive to the total social situation as a standardized and completed form of human activity. The volume provides a valuable introductory survey for the layman, while for students of the family certain specific chapters will prove of particular interest.

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Suggested Reading in Recent Magazines

"Concerning Children and Music." By Winifred K. Fleming-Williams. The New Era, January, 1927.

The plea is made "that music should take its place as an integral part of education" instead of appearing on the school prospectus under "Extras."

"Destructiveness." By Douglas A. Thom. Child Welfare League of America Bulletin, March, 1927.

Defines intellectual curiosity "which is often mistaken for wilful destructiveness on the part of the child."

"The Garden and the Child." By Louise Yeomans King. Child Welfare Magazine, April, 1927.

Stresses the educational value of beginning gardening in early childhood. "Children and Gardens" by Miss Jekyll is quoted at length. "The best way to help children love and value a garden is to give them a pretty one ready made. The actual planting would seem to come better a little later."

"Homes Equipped for Children." By Dr. John M. Gries. Child Welfare Magazine, April, 1927.

Practical suggestions for the average home.

"The Nursery School Movement in California." By Rebekah K. Earle. Sierra Educational News 23, pp. 712-714. 1927.

Notes on various nursery schools in California including the one opened in September, 1926, as part of the Los Angeles City School system.

"Some Applications of the Principles of Habit Formation." By Ada Hart Arlett. Childhood Education, February, 1927.

The writer covers a few of the aspects of habit formation—stressing "consistency," the matter of "divided authority."

A Study of the Personality Make-Up and Social Setting of Fifty Jealous Children." By Sybil Foster. Mental Hygiene, January, 1927.

This article describes jealousy in children, giving practical illustrations and case studies, concluding that jealousy is not an inborn trait but is in general the product of the environmental situation.

"Training Children in the Use of Money." By Sidonie Matsner Gruenberg. Children, The Magazine for Parents, March, 1927.

Concrete suggestions to parents on training their children toward self-reliance, including in this development an understanding of the use of money.

"The Whence and Whither of Day-Dreams." By Mary Chadwick. The New Era, April, 1927.

An interpretation giving causes and effects, advantages and dangers of day-dreams. Helpful in studying family relationships.

Pamphlets

"Marriage and Careers." By Virginia MacMakin Collier. The Channel Book Shop, 279 Park Avenue, New York, 1926.

"A study of 100 women who are wives, mothers, homemakers and professional workers." The difficulties of adjustment are well considered and a constructive approach is outlined in the conclusions.

"Stammering and Its Treatment." By Samuel D. Robbins, M.A. Rhode Island Society for Mental Hygiene, December, 1926.

The following topics are covered—Causes of Stammering, Advice to Parents, Advice to Teachers, Treatment and Exercises.

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